

The American Friend

Old Series
Vol. XXXVII. No. 48

NOVEMBER 27, 1930

New Series
Vol. XVIII. No. 48

The Forgotten Christ

HARVEY JONES

Around Moscow

THE EDITOR

Rolling Down from the Rio!

DOUGLAS L. PARKER

Exploring Our Mission

ELIZABETH MARSH

Baltimore Yearly Meeting



ON THE HORIZON OF THE CHRISTIAN CHURCH

UNIVERSAL WEEK FOR UNITED PRAYER

Topics have again been outlined by the Federal Council of Churches for the Universal Week of Prayer, January 4-10, 1931. A brief message to the churches is followed with suggested topics for sermons and addresses under the general theme of World Evangelization. The phases of this theme for each day are: Thanksgiving and Confession; The Church Universal; International Fraternal Cooperation; Foreign Missions; Family, School, and University Life; and Home Missions. Copies may be secured from the Federal Council of Churches of Christ in America, 105 East Twenty-second Street, New York, at \$1.50 per 100.

UNEMPLOYMENT—WHAT CHURCHES CAN DO

The churches of the country are actively engaged in emergency efforts to relieve unemployment, according to reports received from churches in all parts of the United States by the Social Service Commission of the Federal Council of Churches of Christ in America, which has offered the co-operation of the Council to Colonel Arthur Woods, Chairman of the President's Emergency Committee for Employment. As a guide to the correlation of church forces with those of the community, the Social Service Commission has issued a set of concrete suggestions to churches for immediate action. These suggestions have been drawn from the best practice of churches and councils of churches during the present and previous depression periods. They can be secured by addressing James Myers, Industrial Secretary, Social Service Commission, Federal Council of Churches of Christ in America, 105 East Twenty-second Street, New York City.

HOW THE DAY STARTS IN JERUSALEM

A United Press correspondent relates in graphic manner how the day begins in Jerusalem: You've got to get up with the birds if you want to see Jerusalem, for this old city of the sleepy East starts business with the dawn. Jerusalem is awake at four. Shortly afterwards you hear a man shouting plaintively in Arabic: "Rubbish, rubbish." He has a black and white donkey with sacks swung on either side and into these all the dust and rubbish is thrown. His cry is soon followed by a short staccato "Dooar Hayom"—the name of the most sensational Hebrew daily in Palestine. Working their way through these cries come the throaty orders of camel drivers and the husky "Vung" of the boy who prods a donkey into life. Processions of women balancing two or three heavily laden baskets of vegetables on their heads come in from the primitive Arab villages surrounding Jerusalem. Cauliflowers, cabbages, tomatoes and aubergines, color the baskets which they carry. They look like priestesses rhythmically moving through their ancient religious rites. They lower their baskets to the ground and sit down to gossip with the Jewish greengrocer. These Jerusalem Jews wear long curls, which slip out from under their cake-shaped hats, and must spend hours arranging the two forked beards which make so many of them look like the familiar picture of Father Abraham. With a flute in his hand the goatherd with eight or ten goats strolls into the city. Many people greet him, but he merely smiles broadly without replying. He brings his goats to attention and milks them, first hiding his flute in one of the folds of his cloak. Now come in twos and threes, with white praying shawls under their arms, Hassidim going to synagogue. They are rushing, hurrying as fast as their legs will go. It is a religious duty to hurry to synagogues so that one may show one's eagerness to enter the House of God. A Greek orthodox priest in

marvelous ecclesiastical garb sweeps by on his way to early morning service. Then Abdul Muhssin Saleh, the butcher, fatter than the animals he sells, appears. When Abdul Muhssin Saleh opens shop it is a little after 5 o'clock.

CHINESE FIRST LADY A WELLESLEY GRADUATE

Mrs. Chiang Kai-Chek, the wife of the president of China, was reared and educated in this country from the age of ten years. So Americanized did she become that while at Wellesley College, she expressed the fear that she had lost her native Chinese tongue. At that time she spoke English with a marked southern accent. This fear proved to be ill-founded. After her return to China the Chinese first lady of the land became interested in the Y. W. C. A. of China, and served on its sub-committee for the improvement of industrial conditions. She comes from a family distinguished in politics. Her brother, T. V. Soong, is minister of finance.

ANALYSIS OF THE RECENT ELECTION

Wet hopes that the Democratic landslide in the recent election is indicative of a corresponding landslide of sentiment against prohibition are vain. The dries not only retained the overwhelming dry majority of the present Senate, but in some respects strengthened their position. Dry candidates for the Senate were defeated in Massachusetts and Ohio, but these losses were more than offset by the election of dry Senators from Pennsylvania and Maine. Better friends of prohibition were also elected to the Senate from the states of South Carolina, Iowa and Colorado. In Delaware, the home of the multi-millionaire group that is largely financing the opposition to prohibition, Senator Hastings won a clear-cut victory over a wet opponent. In Montana, New Hampshire, Pennsylvania, Wyoming and Iowa the Senator elected defeated a wet opponent. Crediting the wets with all the known wets and doubtfuls in the next Congress their maximum strength would still be less than one-third of the total membership of the House. Any resolution for the repeal of the Eighteenth Amendment would require a two-thirds vote for its passage.

WORLD CONFERENCE ON WORK FOR THE BLIND

America has considerable to learn from the Europeans, announces Robert B. Irwin, Executive Director of the American Foundation for the Blind, who is making arrangements for a World Conference on Work for the Blind in New York City next April to participate in which President Hoover has invited fifty-two nations and acceptances have been received already from twenty-seven of them. He says that the German system of compulsory employment of the blind in regular industrial and commercial enterprises has demonstrated the feasibility of many occupations for the blind which we have never had a chance to try out here. In France, the friendly attitude of the church toward blind organists has resulted in the employment of more than 1,000 blind organists and choir directors, as compared with about twenty-five employed in the United States. In England there is a campaign at present to find employment for the blind alongside of the seeing. The World Conference has been called upon authorization by Congress and will be held under the auspices of the following organizations: American Foundation for the Blind, American Association of Instructors of the Blind, and the American Association of Workers for the Blind. M. C. Migel, President of the American Federation for the Blind, is Honorary Chairman of the Organizing Committee, and George L. Raverat, editor of the *American Braille Press*, is Chairman of the Program Committee.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVII. No. 48.

NOVEMBER 27, 1930

New Series
Vol. XVIII. No. 48.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

He Carries Forward the Work

NOT infrequently a note of apprehension is sounded over the fact that tried and true leaders in the work of Friends are steadily passing and that apparently new workers are not coming forward in sufficient number and singleness of purpose to take their places. Presumably, there has hardly ever been a time when this has not seemed to be the situation to a considerable degree. However, we would not deprecate this present sense of apprehension in so far as it may stimulate constructive concern. It should prompt Friends to renewed effort to give all encouragement possible to our young people to undertake the Friendly tasks that will train them for future leadership.

In this respect it is a heartening echo that comes from Baltimore Yearly Meeting by way of the report of its annual sessions to be found in this issue. We do not recall any Yearly Meeting having suffered so severely within a short space of time in the loss of its leaders, particularly in proportion to the size of its membership, as has Baltimore. But we have yet to hear the first word of discouragement from that quarter. On the other hand, a deepening sense of responsibility has evidently come upon younger Friends, who have stepped into the places left vacant by those to whom they had looked for guidance and inspiration.

In Westminster Abbey, on the memorial tablet to John Wesley, are to be found the words: "God buries his workmen but carries forward the work." It is an arresting statement. While it carries a note of personal loss and sorrow, it is implicit with a larger sense of confidence and courage. It gives one faith in the ultimate triumph of the divine purpose, through faithful and uninterrupted cooperation in its fulfillment on the part of men and women. Furthermore, the statement gives the individual worker assurance that his work will not cease with his passing but will be carried forward by others who will come after him. This latter realization should give one a deep concern that his contribution be a wholesome and constructive one, giving sound and sure foundation on which others may continue to build.

We have long been told that in the physical world, material forces are indestructible. Matter may be changed in its form but not destroyed. This is no less true in the world of the spirit, though demonstra-

tion may be more difficult. The spiritual and moral influences which we radiate, however humbly and inconspicuously, will be carried forward through our impress upon others. Yes, the workman dies but the work goes on. There rests upon us all the double responsibility of carrying on faithfully and creditably the work committed to us by our predecessors and of making a helpful contribution of our own whereby we may pass on to our successors an enriched heritage.

From Precept to Example

IN RELATION to leadership it can scarcely be recalled too often that there are many ministries. Leadership is by no means confined to organizational activities. It is a matter, first, of individual personality and forcefulness, of eager concern and of robust integrity.

By way of illustration we refer again to the report of Baltimore Yearly Meeting. Mention is made therein of recently departed Friends who were prominent in the work and responsibility of the Yearly Meeting as a whole. The writer is discerning, however, in going on to speak of others who were influential in more circumscribed spheres. More particularly, one Friend is referred to who had so strongly exemplified Christian principles in business life as to raise the business standards of his community. He may not specifically have shaken the neighborhood for ten miles around but he evidently elevated it in Christian ethics and character. His example was eloquent ministry.

In Praise of the Halting Tongue

SOMEWHERE in his Journal, George Fox says: "The Lord showed me that my words should be few and savory, seasoned with grace." Elsewhere he gives the admonition, "Take heed of many words." Often, these and similar expressions might well be recalled to advantage. To be able to express one's self clearly and easily is an accomplishment to be coveted, but fluency in speech has its snares. It is conducive to mental laziness. The fluent speaker is tempted to trust to the occasion, rather than to careful preparation, confident in his ability to find words with which to hide his lack of adequate information.

At best, he is inclined to make a few ideas go a long way. Fluency easily leads to superficiality. Too often it tends toward insincerity.

Fluent speakers are generally impulsive speakers. Words, and plenty of them, being at easy command, they speak without due reflection, and as a result too frequently confuse the question at issue instead of clarifying it. But this is not the most distressing result. Not stopping to consider the possible effect which their words may have, they blurt out things that work positive harm and injury. We may well make ours that early petition: "Set a watch, O Lord, before my mouth; keep the door of my lips." A little deliberation would generally lead one to withhold the mistaken word.

Speech that is voluble and impetuous often commits one to positions that bring embarrassment on

more sober thought. Many a man in public and political life has learned this to his sorrow. It is no less true in the smaller areas of our individual lives. Over and over again it is demonstrated that the word fitly spoken is likely to be the slow and halting word.

While not to be deprecated, facility in speech should be guarded. Words are tools with which to perform specific tasks and as such should be used discriminatingly and sparingly. If one speaks with halting tongue, it may not be due to lack of vocabulary so much as to a commendable desire to find just the right words with which to express a definite thought or a profound conviction. The deliberate speaker may carry a sense of integrity that the more facile of tongue often fails to convey—particularly so if he is as brief as deliberate. As well as of wit, brevity is the soul of eloquence.

The Forgotten Christ

BY HARVEY JONES

Given at the Workers' Conference of New England Yearly Meeting
New Bedford, Mass., October 29

OF ALL the church communities to whom special messages were addressed in the opening chapters of the Book of Revelation, the one whose condition was most deplorable was that of Laodicea. The spiritual life and works there were in a condition of the most nauseating lukewarmness. Though glorying in their apparent prosperity, their condition as seen in the true light was one of wretched poverty and misery. The secret of this sad situation is revealed in the striking passage which probably has gripped the religious imagination as strongly as any word of Scripture ever written. "Behold, I stand at the door and knock." It is easy to picture the scene—the family within, all absorbed with the trivial, selfish interests of their miserable existence, gloating over the glittering baubles that they call wealth and fondly imagine represent happiness, while without stands the lonely figure, laden with treasures of immortal worth, unheeded, neglected, forgotten. Can such a scene as this be said to represent the conditions of our day?

It is an easy thing to join in the age-old pastime of hurling anathemas at the present age, for no generation escapes the lash of those who can see only the twilight of the day that is passing but who have no eyes for the dawning light of the new day.

On the other hand, it is perhaps even easier to join in the chorus of criticism of these, branding as a pessimist even the prophet who with clear vision detects and reveals elements of weakness in present conditions and earnestly seeks to turn his people to the better and truer way. "I hate him for he never prophesieth good concerning me, but always evil." Thus the ancient king of Israel tersely expressed his sentiments concerning the prophet Micaiah, the son of Imla. It was an attitude bluntly stated and, in view of the circumstances, an utterly ridiculous attitude. And yet, does not this sentiment, perhaps a little more elegantly stated, fairly represent the popular attitude toward the one who would reveal to us our weaknesses and sins?

The question of our present-day attitude toward Jesus Christ is not a question of an optimistic or pessimistic philosophy, but of fact. If Jesus is standing at the door and knocking and we are too much occupied with other matters to be

aware of that Presence, any one who will open our eyes to the fact and arouse us to a sense of our neglected and forgotten privilege, be he optimist or pessimist, is in fact our truest friend.

May I say in passing that while I believe it is too tragically true that the One who alone is able to deal with the intricate problems of present-day life is being terribly neglected, the most hopeful sign is that men are beginning to realize that something is radically wrong. As Prof. Karl Barth has said, "The end of complacency may be the first step back to faith." It is often being called to our attention that the literature of our day is decidedly pessimistic and often extremely cynical. I recently heard a well known English preacher and writer call attention to the tragic frankness with which secular writers are facing the seriousness of the issues of our day in contrast with the light, easy going attitude of most of our so called religious writers and preachers. If this man's observations are correct, the facts certainly present a serious challenge to every lover of Jesus Christ. Men are finding the diseases of modern life but are we as readily finding and applying the remedy? One of the great needs of our day is a spirit of radiant joy to take the place of the prevailing gloom of pessimism, but I am confident that that need will be met only when the forgotten Stranger at the door takes his place as Lord and Master of the house.

The current attitude toward Christ cannot be said to be one of antagonism, intentional at least. I think the kindest thing we can say is that, so far as vital things are concerned, he has been forgotten, and yet could any attitude be so terrible, so utterly insulting to such a one as he?

Shall we then thoughtfully face the situation and needs of our day, frankly asking ourselves in what sense Christ has been forgotten and earnestly and humbly praying that our churches, our homes, our personal lives may be thrown wide open to the forgotten and neglected Stranger that he may take his rightful place among us.

I.

This leads us to ask first if we have forgotten him as the one having final, supreme and absolute authority? Whatever

other effect the Sermon on the Mount may have had on the hearers, the outstanding impression seems to have been that they were the words of one having authority. To know Jesus in any adequate sense must mean to recognize that he is one, not merely to influence us but to command us.

The question is often asked, "Can Jesus Christ be made to fit into such an age as ours?" We often hear the remark that we must find a place for Jesus in our present-day life. While sympathizing with the spirit back of such a remark, the Christian attitude toward Jesus must go far deeper than that. Jesus doesn't "fit in." He may dominate, master and revolutionize or he may be left out, but he will never "fit in." Jesus did not fit into the first century life and they crucified him. Someone has said Rome would have given Christ a place in the Pantheon but would not consent for him to stand alone. But Christ would not fit into a Roman Pantheon, and no more will he fit into the atheistic or polytheistic life of today.

Professor Harold Luccock tells of a friend of Whistler's who once called on the artist to consult him concerning the hanging of a painting which he had purchased a short time before in Paris. He complained to Whistler that he could not seem to make the painting fit the room. "Man," said Whistler, "you're beginning at the wrong end. You can't make the painting fit the room—you will have to make the room fit the painting."

Many beautiful and clever things are being said and written about Christ, but too often we feel that he is only introduced as a convenient peg upon which to hang the speaker's or writer's own fanciful theories. Thus the name of Jesus has been dragged in and he has been made to sanction everything from the most fantastic social and political schemes to the World War. When shall we learn to reverse the order and instead of calling on him to approve of our bungling efforts to construct life and society, humbly and reverently build around him, making the stone which the builders rejected the head of the corner?

II.

Another question that is worthy of the most serious consideration in this day, when great issues of such momentous consequence are being forced upon us, when we are facing as never before the great problem of even *living decently* in the midst of existing world conditions, to say nothing of taking a hand in correcting evils and making this a better world, is whether in such a day as this we have forgotten the way to our great resources of power which we profess to believe are to be found in Christ Jesus. God forbid that I should utter a single word that could be construed as seemingly to underestimate the importance of the labors of those faithful servants of God and righteousness, who stand in places of authority and are endeavoring through the agencies of government to correct world evils and raise the standard of civic and social righteousness. Nor would I dare nor desire to suggest for a moment that the responsibility of the Christian citizen at the ballot box is of less than supreme importance, but I must declare that if we are to rely solely, or even principally upon civil power for the establishment of righteousness in the world, our boasted civilization is doomed to terrible failure. We do need laws, possibly more laws, certainly better laws, for the prohibition of evil and the encouragement of the right, but infinitely more do we need a moral and spiritual dynamic that will make possible the accomplishment of the purpose of those laws we already have and that will furnish inspiration for ever advancing ideals of personal, social and civic righteousness. No, we must not forget that the ultimate source of power for making a better world is not to be found in Washington nor in the halls of state but in the heart of the Man of Galilee as he taught the great principles of the Kingdom of God, as he walked and worked in marvellous ways in Judea and Galilee, as he hung on Calvary and as he lives and operates in the hearts and lives of men and women today.

Is the religion of Jesus Christ as it is being lived today furnishing such a dynamic? Are we at times inclined to echo the words of the ancient Gideon as he saw the land he loved devastated and oppressed by the godless Midianites—"If the Lord is with us, why then is all this befallen us? And where are all these wondrous works which our fathers told us of?"

In an age when all the natural forces are being so developed that it would seem almost presumptuous for one to say that anything is impossible, may we not hope and pray that the infinite resources of power so marvellously revealed in Jesus' life and works may once more be opened to us, that once more the world may be amazed at the marvellous works of God through Jesus Christ our Lord. As the ancient king facing the situation that meant life or death for his nation prayer, so may we pray: "We have no might against this great company that cometh against us: Neither know we what to do: but our eyes are upon Thee."

III.

Once more may we ask whether in this age of so-called practical interests and human problems we may have forgotten the meaning and significance of Jesus as we call him "Saviour." We are talking much of our doing for Christ but are we forgetting that the great message of our gospel is not primarily what we are doing for him but what God through Christ has done for and in us. I believe it is time for the church to face seriously the question whether we have lost the powerful, gripping message that has been the mightiest force for righteousness the world has ever known—the message of the Cross.

Let it be granted that interpretations of the atonement have often been crude and fantastic and sometimes repulsive. Granted that we rightly deplore the bitter controversies over the conflicting theories as to how the cross saves men, and granted that no doctrine, interpretation, illustration or explanation is adequate to tell the meaning of what took place on Calvary, yet the fact remains that the message that more than all others has gripped men's hearts and transformed men's lives has been the message of a Redemption that cost the life of Christ, the Son of God, our Lord and Saviour.

A few months ago, with hundreds of thousands of other people all over the land, I had the thrilling experience of hearing for the first time the voice of a King as His Majesty, King George V. of England opened the great Peace Conference in London. As we listened to the gracious words of Peace from His Majesty, how little we realized the fact of a scene, almost a tragedy—that was being enacted in the operating rooms of the broadcasting station! A few minutes before the voice of the King was to go on the air, it was discovered that there was a broken connection in the broadcasting apparatus. The break was of such a character that it would require considerable time to repair the damage, but in order that the King's message of Peace might not be interrupted, the official in charge grasped with his bare hands the broken ends and all the powerful current necessary for the transmission of that message poured through the body of that man. Little did we who heard that gracious message realize what it cost—the scorched hands, the strained, writhing muscles of that faithful servant who so wanted us to hear the King that he risked his life to make the connection.

No, this incident does not *explain* the meaning of Calvary! No interpretation has ever been adequate to express the depths of the meaning of that tremendous scene in the world's history, but, oh the tragedy, if in our criticism of these attempts at explanation we should lose the vital message! The real meaning will always be greater, but never less than human attempts at explanation. But unless the church can in some way transmit to this generation the heart-gripping message of Calvary, we may seriously face the question whether the days of her power as a moral and spiritual force in the world are num-

bered; whether, instead of living as we should be in the very dawning of the most glorious day of the Church's history, we may not be entering the evening twilight of her power.

Have we forgotten Christ? I do not believe we have. We have neglected him. Perhaps, like the church at Laodicea, we have become lukewarm. Perhaps we have said, "I am rich and have need of nothing"—and perhaps too often we have kept him standing at the door when he would come in, bringing for us gold refined by fire that we may become rich; white garments that we may clothe ourselves that the shame of our nakedness be not made manifest; eye salve to anoint our eyes that we may see.

I believe that we do love him and want him to come into our lives in a sense far deeper than we have yet experienced. With all my heart I believe we are facing the morning and not the night.

Let us center our thought in him, that once more his voice may be heard in our streets; that once again his footsteps may pass in our communities, "One glorious in Majesty—mighty to save." We are not calling to come back to Christ but to go forward with Christ!

Gonic, New Hampshire.

In the Land of the Soviets

Here and There Around Moscow

ONE notable evening at the Russian capital will long be remembered by our group. We were tendered a reception by the Soviet Union Society for Cultural Relations with Foreign Countries, which is known as V. O. K. S. for short, the reception being held out at the V. O. K. S. building which is described in Tolstoy's famous novel, "War and Peace."

Following the greetings and preliminary social amenities, we were escorted to the auditorium where we were shown an excellent and highly informing moving picture which we wish we could adequately describe. It had to do with the construction of the Turkestan-Siberian (Turksib) Railroad: first—presenting graphically the physical aspects and resources of Siberia and Turkestan in turn; second—conveying the economic significance of connecting the two sections by railway; and third—showing the thrilling story of construction.

As we followed this remarkable film, these impressions were recorded: 1—the exquisite Russian artistry and fine mechanical skill in the production of moving pictures; 2—the aggressive spirit of industrial and territorial imperialism that has captured the Russian imagination; 3—the great driving power and enthusiasm that have enabled the government to put through such a big project in transportation ahead of its time schedule, and Russia's obvious and pardonable pride in her achievements; 4—the Russian deification of machinery.

At the conclusion of the Turksib presentation, we were served a most delectable repast, featured by delicious cakes and comfits and by ravishing pears fresh from the Crimea. Realizing the food demands in Moscow, we had some compunctions in partaking of such bounteous hospitality.

FEELING RUSSIA THROUGH MUSIC

Returning to the auditorium, we were entertained by a most unique and delightful program of Russian music and folk dances. Among the important features

were: duets and musical stunts on the accordion which is peculiarly a Russian instrument; a series of numbers by a Georgian string quartet, followed by spectacular Georgian dagger dances, common to the Caucasus region of south-eastern Russia; entrancing vocal numbers by a Grand Opera soloist, a veritable prima donna; peasant songs, games and dances by a group of fifteen or twenty peasants from interior Russia. Both the latter and the Georgians had participated a month previous in a national olympic of competitive folk songs, dances, etc., held at Moscow. Their appearance in their vivid native costumes and the abandon of joy with which they went through their program were a delight to all of us.

It was a significant evening for the American guests. We were able to feel something of the unspoiled simplicity and of the joy of life thus expressed by the peasant peoples of Russia. It left a distinctly favorable impression of Russia, also, in this respect: as distinguished from some other governments, the Soviet government seems to encourage and conserve the local customs, language and culture of the various peoples comprising the Republic.

SEEING A VAST RUMMAGE SALE

One day, two of us, piloted by a Friend in Moscow, visited some of the open markets, the like of which we had never seen. In large, open areas people display for sale the most miscellaneous and heterogeneous collection of junk imaginable. The stuff is strewn along the ground in long, continuous rows, behind which sit or stand the "merchants." Almost every conceivable trifle is to be found. It was as if all Russia was putting on one vast rummage sale. We were as much interested in observing the salespeople as in looking over their merchandise. For the most part they were of the peasant and working class. Now and then, however, we saw unmistakable signs of culture and breeding, poignantly suggestive of

the tragedy of the present circumstance which had driven the seller to part with the last vestige of what had been kept from former days of comfort and luxury.

In the largest of these open markets we estimated that there were probably twenty thousand people milling about. Our friend admonished us to watch our pocketbooks—and she did some watching for us, on one occasion striking aside a hand that was furtively reaching toward the pocket of our companion-in-market, the "tamed cynic," Reinhold Niebuhr. Before leaving the market we witnessed another demonstration of the equality of women in Russia when we beheld a woman haul off and hit a man with her fist. An altercation followed, but we noted that the man did not hit back—and we figured that he was restrained by a sense of self-preservation rather than by one of gallantry.

WITHIN THE KREMLIN

An interesting half day was spent within the high-walled confines of the famous Kremlin, former capitol, palace and fortress of the Czars, in which Napoleon stabled his horses when he invested Moscow. In connection with changes and improvements being made, we saw lying about the premises scores of cannons left by the Corsican conqueror on his retreat from the burning capital.

In one of the palaces, known as the armory, now constituting a museum, we found a display of royal vehicles which is the most extensive and gorgeous of anything of the kind we know. The mammoth exhibit of all was an immense covered "carriage" about thirty feet long and twelve feet high, the hind wheels themselves being six feet in height. It was richly gilded and ornate and was decorated with paintings. Ten steeds had supplied its horse power. Another ancient vehicle that intrigued us was the ponderous, enclosed sleigh, twenty-one feet long, in which Peter the Great brought his bride from St. Petersburg to Moscow. It had been drawn by twenty

horses. In the center of the sleigh, placed lengthwise, was a large table, giving one the impression of a living and dining room. Facilities for comfortable travel were obviously not unknown even in olden days, at least as far as royalty was concerned.

ROYAL EXTRAVAGANCE MANIFEST

On every hand there was ample evidence of the royal luxury and extravagance that flourished in Russia and over Europe in the days of absolute monarchy and autocracy. Here as elsewhere in royal palaces, were displayed munificent—and mostly useless—gifts with which monarchs favored each other, each apparently trying to outdo the other in vain show and expense. There were also criminally costly gifts exchanged between members of the royal family itself. We recall a glass case containing presents for the Czar's children. There were huge, imitation Easter eggs of ivory studded with jewels and set with colored miniatures of the family circle. There were priceless models of yachts and ships and a small model of a Siberian train done in gold. While such princely gifts were being lavished upon the royal fledglings, children were starving and destitute at the very gates of the palace.

Prominent in the precincts of the Kremlin is an enormous bell, too big for utterance and too heavy to be hung, capacious enough to accommodate a considerable audience. A huge piece broken out of it offers a door of entrance. Not far away is an enormous cannon that is as inefficient as an ancient dinosaur. In the year 1917, prior to the Bolshevik revolution, a startling revolutionary cartoon appeared in one of the Russian newspapers. Under the caption, "Three Great Russian Curiosities," appeared pictures of the bell, the cannon and the Czar, with these words: "A bell that will not ring, a cannon that will not shoot, and a Czar that will not rule."

A PALACE FOR PROLETARIANS

The royal palace itself is being used as the capitol of the Soviet Republic pending the completion of the new government building. Think of the lowly proletarians meeting in legislative assembly in one of the most magnificent palace halls in all the world! At the seats of the legislators we found telephone attachments making it possible for each to hear in his own tongue. St. Andrews Hall in the Palace is used as a dining room for the hundreds of Soviet representatives who sit in the general assembly. The entire space of its walls and ceiling is literally covered with religious paintings. We should think they would give the communist diners acute indigestion.

Adjacent to the Kremlin, stands the famous Church of St. Basil, bizarre and

grotesque in architecture. Really, it is nine churches in one, each surmounted with its own dome. The story goes that after its completion, Ivan the Terrible asked the architect if he could build another just like it, and on being answered in the affirmative, Ivan put out the eyes of the poor man, thus removing the possibility of the erection of a rival structure elsewhere. It appealed to us that Ivan was a little more terrible than seemed necessary. The architect-builder couldn't possibly have reproduced such a monstrosity. Moreover, no one would have wanted him to—one is enough.

A CROWNING PRIVILEGE

Several special privileges were accorded our party in Europe during the summer, but one of the most exclusive of them was conferred upon us in Moscow. Alone of the many parties visiting the country this past summer we were permitted to look upon the Crown jewels of Russia, the most famous collection in the world. That is, a good many of us had that privilege. Our group was too large to be admitted *in toto* and lots were cast for the opportunity of gazing upon the glittering and dazzling array of precious stones and their accompaniments. The writer was among those present.

Promptly at the appointed hour we were ushered into the government bank, which reminded one in arrangements and personnel more of a dingy wholesale office than of a big banking concern. While waiting to be conducted into the priceless precincts, some of us amused ourselves trying to master the method of the Russian adding machine, which is nothing more nor less than a wooden frame of wooden disks strung on wires. This is distinctly an oriental contrivance which some of our readers have doubtless seen used in Chinese laundries. It is diverting and mystifying to see the speed and skill with which accounts are figured by this primitive system of mechanical calculation.

Presently the signal was given and we were led up two or three flights of stairs and escorted into a small room, perhaps ten by fifteen feet. Yet within those four walls are treasured jewels whose value has been appraised by outside experts at \$250,000,000. The irony of history and circumstance appealed strongly to us as we beheld this vast array of well-nigh priceless jewels, associated with the old and haughty autocracy of political power and privilege, now in the ownership and guardianship of the lowly, blouse-clothed Bolsheviks. The law of compensation was much in evidence.

Why aren't these jewels sold and the money used for some constructive purpose, since Russia is so greatly in need of capital? It is a natural question and is often asked. As a matter of fact, the

Crown jewels perform a very important governmental and financial function. They furnish in good part the backing of the government's currency, in lieu of bullion which most governments have stored away in vaults. Hence their impartial appraisal, as suggested above.

A FEW CHRISTMAS SUGGESTIONS!

We had to look fast and furiously to envisage at all adequately the astounding display of jeweled riches spread about us. Here was the Great Sapphire, appraised at \$11,000,000. We looked with something of awe upon the world famous Orlof diamond, set in the royal sceptre. Amid such a munificent array, a string of two hundred pearls which belonged to the late Czarina, and which was appraised at the paltry sum of \$200,000, seemed a mere trifle belonging on the Five and Ten counter. By the illusion of comparative value, perhaps more than one man in the group conceived the idea of buying it and taking it home to the wife! The Czarina's diamond-set tiara was valued at \$9,000,000. But imagine the effulgence of the royal crown, studded with five thousand diamonds and valued at \$52,000,000! In addition to these preeminent exhibits, there was a bewildering array of jewelry and precious stones. Most diverting of all, was a tiny singing bird in a tiny tree, a marvelous achievement of mechanical ingenuity.

FROM OUR HOTEL WINDOW

In this treasure room we were looking upon the royal Russia of the past, reflected in this dazzling collection of jewels which had been the trinkets of the privileged few. It was a far cry from this glimpse of the old Russia, with its extremes of wealth and poverty, to the view of the new Russia which was ever presented to us from a front window in the Hotel Metropole. Opposite the Hotel is an open square or park, which comprises a focal center or hub of the city's transportation system. Through it circle the street cars, invariably crowded to overflowing. From it the busses start. And, of course, the inevitable droskies were there as everywhere. Day or night, at almost any hour, we could look out and see a line of people patiently waiting their turn to enter bus or car. They never jostled nor crowded. Only once do we recall seeing a man slip in ahead of his turn. There was a sameness, a drabness to the picture which became all but oppressive as we longed for more of color and distinction. Art requires contrasts. But what constitutes the art of human welfare and relationships? Is it found in the extreme contrasts which characterized the old regime, or in the gradual elevation of the whole people to a higher standard of living?

W. C. W.

Rolling Down from the Rio!

How One Family Went to Yearly Meeting

GOING to Yearly Meeting this year possessed certain aspects of adventure. We would not presume to say that our pilgrimage could even begin to compare with the risks and hardships ventured by our grandfathers when, in the old pioneer days, they set forth in carriage or on horseback to attend Indiana or North Carolina Yearly Meeting. Nevertheless, our experiences did suggest at least those of the "good old times."

Our pilgrimage, to be sure, had its modern features. Like most every one else we jumped into the car, or perhaps it would be more accurate to say that we piled in. First we piled the car full of baggage and provisions, inside and out; then on top of that the youngsters, and finally ourselves. Entrusting the place to the vigilance of the grizzled old Mexican patriarch who serves our next door neighbor as caretaker we started out Laredo bound.

Those who are familiar with the geography of these parts will wonder why we headed in exactly the opposite direction from our destination. It worried the youngsters considerably and a frequent choral obligato was, "But when are we going to start toward Victoria?" varied now and then with, "How soon will we get to Paco's and Chato's?" Paco and Chato being the young sons of Fortunato Castillo, pastor at Victoria and favorite playmates when we lived there.

We could have picked few more unpropitious times of the year to make such a trip, but the date of Mexico Yearly Meeting is fixed. June is always one of the rainiest months of the year, and this year it was unusually so. The Rio Grande had already overflowed twice south of Matamoros and rendered the direct road impassable, and recent rains had blocked the old military road up the river, so it was necessary to take the main highway north that follows more or less the ancient stage route over the old Alice road, formerly the only means of access to the tip of Texas, except by sea. Upon our arrival at Laredo we went to the Chamber of Commerce to get entry papers for our car. Foreboding news of washouts on the National Highway met us there, but we wanted to be as far as possible on our way, and so went at once across the International Bridge and through the usual red tape of immigration and customs inspection. This detained us less than an hour, and we proceeded, although warned that it was unlikely we could get through until late and maybe not then. But we had to do something to pass the time and

as the washouts were but an hour's ride south we figured it wouldn't hurt to be that much on our way if by good luck the repairs were farther along than we expected. But they never are, and we spent the rest of that day and all the next in the "Gran Hotel Sabinas" in Nueva Laredo. We were, however, once again in our beloved Mexico and time did not hang so very heavy on our hands.

Our next start was with the certainty of getting through for the Pickwick International busses and an army of tourists were going and coming. For an hour and a half we rolled along on as fine and substantial a highway as one may find anywhere made of heavy rock base and broad asphalt topping, with permanent concrete bridges and structures; up and down through the cactus and chaparral, for forty-five miles without a curve, said to be the longest single tangent on any finished highway in the world.

Then began the climb into the hills, through the fertile valley surrounding Sabinas Hidalgo, at the foot of the first mountain range, then along the foot of the mountains for awhile and up through the winding Mamulique Pass, a thousand-foot climb. Shortly afternoon we began to see the familiar smoke from the smelters and steel mills at Monterrey and by one o'clock we were enjoying a real Spanish meal in the Pullman Cafe near the main plaza of the city. Here at Kelley's Service Station our fears were confirmed that we could not get through to Victoria, and they even had doubts about our getting to Montemorelos, as only portions of the highway are paved on that section, and there had been more heavy rains that week. We had the luck to meet a bus driver who had just come through, however. He told us how to make it by certain detours, and we continued on our way, down the canon back of Saddle Mountain, following for twelve miles of the way a detour over the old original trail, six miles of which is through the winding mountain town of Santiago, and a more picturesque journey it has not been our privilege to take in a long time. Near the lower end of the town we turned once again onto the National highway and were spinning gaily down the winding road out of the mountains toward the plains and Montemorelos, on the railway.

Upon our arrival at Montemorelos we called upon the principal of the Methodist Industrial School and had the pleasure of inspecting an institution of which we had heard much and had seen many

times from the train in former years. As the roads from this point on were impassable for the time being the kind offer was made to look after our car while we proceeded on the train the next day.

The night was spent in the quaint old "Hotel Violeta," a one-story cloistered inn, with its large patio through which ran a canal bordered by banana and aguacate trees. The next morning we were up early and on the search for baskets to pack some of our luggage, as we had not come prepared for train travel. By eight-thirty we were, with the assistance of Mr. Steele of the Industrial School and some of the school boys, piling our things in through the window of one of the second class coaches, all very much "a la Mexicana." Our luggage consisted of one suitcase, two grips, a Boston bag, four baskets, a brief case, several pillows and all the rest in a huge bundle done up in one of our Matehuala blankets. Luckily the car was not crowded and the day was relatively cool, so everything went lovely for an hour, when we reached the city of Linares. There we waited until noon, wondering what was the matter, until the auditor announced that passengers might as well eat dinner there as they were held up by a washout ahead and might not get away until afternoon. About the middle of the afternoon came another announcement, "All out, the train is returning to Monterrey."

Next morning we were on our way again with bag and baggage, and found a friend on the train, the Methodist presiding elder of the Monterrey District, Juan N. Pascoe, who had been invited to attend our Yearly Meeting in the capacity of principal speaker and to give a series of conferences at the morning sessions.

At last we began to see signs of home: our mountain, over which we had watched the sun set so many times as we ate supper under the arbor in our patio; the mission farm with its thatched-roof barn; and the chapel perched on the brow of "Dead Men's Hill" on the far side of Victoria. It was home to us, for we had lived there for four years, considerably longer than at any other place since coming to the field eleven years ago. A number of our old friends were at the station to meet the delegation and after the familiar ride down Avenida Colon and Hidalgo street, we were again unloading on the sidewalk at the door of Colegio Nancy L. Lee, formerly Instituto Penn, where we found Cora Hendrick, Loretta Knight, Mrs. Castillo and a host of others. Thus happily ended our interesting journey to Yearly Meeting.

DOUGLAS L. PARKER.

Brownsville, Texas.

Exploring Our Mission

BY ELIZABETH MARSH

EVERY time Friends get together in small or large groups and enter into discussion regarding the message and mission of Quakerism, it is noticeable that there is an increasing sense of need for greater spiritual vision, for more deeply grounded faith, for more clearly formulated convictions among Friends. Witness the action of the Five Years Meeting in taking on as a member of its executive staff, one whose primary concern is to help awaken throughout the membership a more vigorous spiritual life. While this sense of lack is not a new one, and has always been present in some degree, the demands being made of Friends just now, along with other religious bodies, are such as to lead us into a profound sense of need, and give cause for sober pause for evaluating our assets as a religious society.

Last spring this concern became articulate at one of the American Friends Service Committee meetings, and a long and searching discussion ensued. After a talk by Rufus M. Jones in the evening, a small group of persons was appointed designated as the Message Committee, and charged with special responsibility for helping where possible those agencies already working directly on this concern, or creating new channels for work where none exists at present. It is at once obvious that the work of such a committee is difficult, and results of effort made will not be immediately conspicuous. There are, however, several possibilities that can well be called to the attention of Friends.

For instance, in a day of much travel and visitation, we seem to have very little "concerned visiting" among Friends. The writer knows a Friend whose business takes him frequently to cities or communities away from home. He almost invariably so arranges these trips that he may look up Friends in the places visited, and he carries a radiant message of encouragement and cheer whether he meets Friends in their homes, their places of business or their meetings. We know several persons who make it a point to visit Friends of neighboring communities several times each year, sometimes taking others with them. We venture to encourage this type of unofficial, concerned intermingling, and to encourage Friends meetings to keep the doors open to receive the inspiration and encouragement that visitors may bring. Where meetinghouses lie short distances from main traveled highways, why not put up notices along the highways, directing stray travelers to places where

they may worship and find fellowship? This is being done in some places with rather surprising and helpful results. When planning a motor trip, look up meetings along the way and arrange to visit them. Information as to locations of Friends will be gladly supplied by the Message Committee.

Retreats and small conferences provide splendid opportunity for exploring the realm of things spiritual—both through discussion and through actual experience in worship. One such conference was held recently at Moorestown, N. J., under the joint auspices of the two meetings there and the Message Committee. A brief account of what took place there may be suggestive to Friends, and be of help in planning similar events elsewhere.

The purpose of the Conference was to think into the Quaker message and discover its mission in the present generation, to investigate the channels we have for carrying out this mission and to stimulate fresh, spiritual vigor in the community. Friends of nearby Meetings were invited to share in the sessions. On Saturday afternoon a picture was drawn of world Quakerdom, as various Friends spoke who have worked in fields at home or abroad, or who have traveled widely. Numbers of Friends in the world, their locations and affiliations were discussed, the chief source of information being a paper that Margaret W. Rhoads had prepared on this subject. Horizons widened out rapidly as we glimpsed Friends in Alaska, Central America, Africa, Australia, Iceland, China and many other places.

An educational session followed the supper which was served in the base-

ment of the meetinghouse. Edith Newlin brought surprise to many there when she reported on the educational institutions established or maintained by Friends. Probably few of us realize that there are over four hundred such schools, though we are aware that education has always loomed as being of primary importance when Friends have moved into new areas. After her informational presentation, George Walton, Headmaster of George School, brought to the group a clear conception of what a school should do toward helping to educate students, and dwelt on the peculiar need for the sympathetic attention that Friends should be offering to youth. In a period of unusual confusion in mental and spiritual outlook, the average boy or girl needs much more individual and thoughtful guidance than he receives in the public school or university.

Sunday morning a large joint adult group spent an hour in a forum discussion of the place the Bible School can play in the development and giving of our message. There followed a meeting for worship which seemed to be truly visited by the invisible but living presence of the Spirit. There was a tenderness and a beauty in the silence that was broken several times by spoken messages. Coming together with some degree at least of expectancy, many were richly blessed by a sense of close communion that was deepened in its significance because it was shared by many. The vibrancy of that hour indicated that to a considerable extent, part of the purpose of the conference was being realized.

The closing session of the gathering was on Sunday evening, when Rufus M. Jones spoke to a large gathering on the subject of the Quaker Message. The only way to re-tell a message given by Rufus Jones is to use his own words, since he uses exactly the right words to convey his meaning. After reviewing vividly the deep spiritual aspects of the Quaker Message, he went forward to outline a few practical steps that local meetings, and individuals in the meetings, should take to make them the sources of strength they should be in the community. The conference closed with a living period of quiet waiting. Because the papers of Edith Newlin, Margaret Rhoads, and a message from Rufus M. Jones are available in handbook form, we have not dwelt on the contents of them in this brief report. They can be secured from the Message Committee of the American Friends Service Committee, 20 South 12th Street, Philadelphia, and should Friends be planning conferences elsewhere, they will doubtless find this handbook of great help.

Box Assortment Christmas Greeting Cards

Price 50c

An attractive and carefully selected assortment of 12 Christmas Greetings, some with a Scripture verse appropriate to the season. Lined envelopes. Packed in a Christmas gift box. Order early as the supply is limited.

**FRIENDS BOOK AND
SUPPLY HOUSE**

101 South Eighth Street
Richmond, Indiana

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A POET'S LIFE WORK

Rabindranath Tagore has come to the United States under the auspices of the American Friends Service Committee—though not at its expense. For the last year, Harry and Rebecca Timbres have been preparing themselves to go to Tagore's Institute in India, to carry on health work among its students and in the villages round about. For these two reasons, the remarkable economic and educational work of which the Poet is the head, is of especial interest to Friends, and we devote our page this week to a more detailed description of the Institute than we have before given.

Rabindranath Tagore's World University—Visva Bharati—grew up gradually from the old Ashram, or place of meditation and prayer, established in Santiniketan by his father, Devendranath Tagore. For nearly thirty years the Ashram existed, quiet and retired. In 1901 the older Tagore gave his warm approval to the founding by his son of a small boarding school there. This school has grown gradually, from the first handful of boys to the present 300 students of both sexes and all ages. "To give spiritual culture to our boys was my principal object in starting my school," says the Poet. "We rely more upon the subconscious influence of nature, the associations of the place and the daily life of worship that we live, than on any conscious effort to teach them."

But, in addition to these primary influences, there are regular classes in ordinary subjects—with special reference to their usefulness in India. The students take part in all the activities of the Ashram. The girls have practical training in cooking, needlework, housework and nursing. The boys conduct special schools for the children of the neighborhood, fight malaria and under the direction of their teachers carry on other social service work in the villages round about. Vocational training may be taken in the many-sided Institute of Rural Reconstruction at Sriniketan, or in the School of Arts and Crafts.

In the college department there are eighty students—all that can be accommodated. The institution is almost unique in being co-educational, the girls receiving practically the same academic training as the boys, and participating fully in the ordinary social and cultural activities of the Ashram. Both the girls and the boys have self-government in their dormitories, to a very great extent.

The Library is unique in India, with 3,000 old Indian manuscripts, and 32,000 volumes, including many in Sanscrit, various Indian languages, Chinese and Thibetan. It is a Mecca for students of Indology, whether in Hindi, Pali, Bangali, or Vedic literature.

BUILDING UP THE VILLAGES

The school on a fairly firm foundation, Tagore turned his attention to the Reconstruction of the Indian Village. In 1913 he bought a house and land at Sriniketan, near the school, and began making various experiments in cattle-breeding, agriculture, and village work. He wished alike to help the villages and to bring his students into close touch with their daily life.

The Institute of Rural Reconstruction, which has since developed, has three chief aims: (1) To win the friendship of villagers by a real interest in their welfare; (2) To take the problems of the village and the field to the class room for study and discussion and to the experimental farm for solution; (3) To carry the knowledge thus gained to the villagers, in the endeavor to improve their sanitation and health, to develop their resources and credit; to help them to sell their produce and buy their requirements to the best advantage; to teach them better methods of growing crops and vegetables, and of keeping live stock; to encourage them to learn and practice arts and crafts, and to bring to them the benefits of associated life, mutual aid and common endeavor.

The Model Farm of the Institute demonstrates improved methods of farming, cattle-raising, poultry-farming, etc. Sericulture is taught to a large number of apprentices. Improved methods of tanning and shoemaking are taught; weaving, dyeing and calico printing, carpenter-

try and other crafts. With the help of the Government Co-operative Department a Central Co-operative Bank has been established at Santiniketan, and in cooperation with it—at last accounts—226 Credit Societies, 69 Irrigation Societies and 12 Health Societies.

An important part of the Institute's work is that of the Brati-Balakas. This, we may say, is an Indian village version of the Boy Scouts, the object being to introduce the boys to a wider conception of the Art of Living—house-craft, handicraft, games, songs, drama and service.

These boys give active help in the organization of anti-malarial and village sanitation campaigns. When Harry Timbres gets actively to work in Santiniketan next winter, he will find among them active and eager helpers in all his plans for improving the health of the people.

HOPES FOR THE FUTURE

We have already printed several articles, and shall print others about the Hospital, and other phases of the health work which Harry Timbres plans for his part in the work of the Institute for Rural Reconstruction. It is hoped that at Sriniketan a Health Center may be built up with a modern hospital and training school, a tuberculosis sanitarium and leprosy clinic, and training in village health work, which may attract students from all over India.

Up to the present time, Tagore himself has contributed most of the funds for the educational work carried on at Visva-Bharati. Indians of all classes have contributed about \$150,000 at various times. A friend in America has for eight years made possible the work of the Institute of Rural Reconstruction, by an annual gift of \$15,000. English Friends pay the salary of Professor Nalin Gangooly, President of the College at Santiniketan, while the Methodist Episcopal Board of America supports Boyd Tucker as Professor of English.

Although Tagore's visit to America is primarily cultural, and not financial, he nevertheless hopes that he may find here some help for this Institution, in which he gives form to his ideals for a better world, and where he and his associates are coping with educational, economic and international problems which are world-wide. The poor health from which he has suffered since his arrival in this country has prevented him from seeing any but a few small groups. All the more heartfelt is his wish to provide adequately for the work. The especially urgent needs of the present are for the enlargement of the Women's Department, the departments of science, and the library, scholarships for men and women, provision for Exchange Professors with Western Universities, and the Founding of the Institute of Rural Health.

THROUGH JESUS TO GOD

A PSYCHOLOGICAL APPROACH

A new course of study in
monthly parts under the
guidance of great teachers

75 cents

The American Institute of
Sacred Literature

The University of Chicago

Chicago, Ill.

Baltimore Yearly Meeting

Baltimore Workers Close Up the Ranks

BALTIMORE Yearly Meeting convened in its 259 annual session beginning November 12th, and continuing through the 16th. It was expected that a feeling of sadness would overshadow the entire meeting; due to an unprecedented loss of leaders during the past year. Of these, memorials were read of the lives of A. Morris Carey, Richard J. and Francis A. White; and other Friends whose loss also was keenly felt, especially in their own local and Quarterly Meetings, were Arthur E. Warner and Ellen A. Nicholson of Baltimore, and Mary J. Hare and Anna B. Raiford of Lower Virginia. Of the first named Friend it was said that his high conception of a Christian's duty in business affairs had been responsible for raising the standard of business ethics in his city to a very high level.

In spite of these losses, however, the whole meeting was cheered and encouraged by the fact that younger members of the various meetings have come forward to carry on the work laid down by these Friends. "The King is dead! Long live the King!" may seem a bit heartless, as it is shouted at the passing of any earthly monarch. But the work of earthly kingdoms must go on, and there can be no time for long pause to mourn the loss of leaders, where that work is involved. How much more important is it then that we should grasp the importance of carrying forward the work of the Heavenly Kingdom, even though the individual leaders, here and there, may be claimed by death. The Master once told a prospective disciple: "Let the dead bury their dead." He must have had in mind the supreme importance of his work, when he spoke those words which are somewhat hard to understand.

The business of the Yearly Meeting was conducted ably by the same officials as last year: J. Hoge Ricks, Lindley D. Clark, and Mary H. Raiford, being appointed again to their stations as Clerk, Recording Clerk, and Reading Clerk. The Recording Clerk, especially, deserves, and received, many words of appreciation for the faithful and accurate way in which he has served the Meeting for the past ten years and more.

The business, as a whole, was transacted in much the same way as in other years. One outstanding development was the proposal to hold some joint sessions next year with the Park Avenue Friends. Our Meeting was united in agreeing that the night sessions might very profitably be so held; and the matter of making final arrangements was

left to our Joint Committee, and to our Permanent Board, and their Corresponding Committee. It was also decided, in spite of business and other depression, to assume the same financial obligations as last year, both as effecting our own Yearly Meeting, and the United Budget of the Five Years Meeting.

It seems that our meetings are always pressed for time. To help relieve that pressure this year, the Executive Committee did two things, both of which appeared to be very helpful. It had all committee reports printed in pamphlet form, for general distribution, thus doing away with the necessity of having them read in full; and it had a sub-committee appointed to prepare a summary of the twenty-odd epistles which we receive annually. This committee was favored in being able to present this summary in such an excellent manner that it was decided to have it printed in the minutes, so that Friends generally might profit by it.

The following visiting Friends were present at parts of the Yearly Meeting: Levi T. Pennington and wife, of Newberg, Oregon; Charlotte E. Vickers, of Chicago; Samuel L. Haworth, of Guilford College; Errol T. Elliott and David W. Day, of the Five Years Meeting organizations; Elbert Russell, of Duke University; Henry T. Hodgkin, of Pendle Hill School; and Clarence E. Pickett, of the American Friends Service Committee.

Levi T. Pennington gave a Prohibition address on Wednesday night, and also spoke in one of the most inspiring sessions of the entire meeting. It had been felt that not enough attention, in recent years, had been paid to Evangelism, so he was asked to speak, under the auspices of the Religious Education Committee, on a definitely evangelical topic. He spoke of the three things which the ancient alchemists had sought, without success, for hundreds of years in the material world; and showed how Christ could supply these three things in the spiritual realm. The Philosopher's Stone will transmute the baser elements of our animal natures into the pure gold of spiritual achievement. Seekers for the "Fountain of Youth" may find in Jesus the Water of Everlasting Life; and his Spirit may become the "Universal Solvent" taking away all occasions for strife and hatred in our social, political, economic, and spiritual world.

The Missions Committee had secured Errol T. Elliott to present their cause at the evening meeting on Thursday. He showed how changing conditions in the

world about us were forcing adjustments of our spiritual relationships; and how we, as Friends, must be alert to adjust ourselves to these changing conditions, if we are to function properly in the work of the Kingdom.

Samuel L. Haworth brought a very appreciative letter from the Faculty of Guilford College, in which they expressed their gratitude for the assistance rendered their section, and particularly their school, in the trying days following the War Between the States. The able way in which this Friend conducted the daily devotional periods, and conducted the Men's Bible Class on Sunday morning, was certainly an entry on the other side of the ledger; and he was requested to carry back to his people our appreciation of his services among us.

Clarence E. Pickett, fresh from a trip to Europe, was able to show us a great deal of the unrest in those countries; much of it occasioned by a tariff which seems unduly harsh to them; and much more of it caused by a feeling, especially in Austria and Germany, that the entire scheme of reparations must be revised downward sharply. He also told of an unequalled opportunity for service among 100,000 Poles who have left the church of their fathers, because of its too strong emphasis on clerical domination; and who present a ripe field for the advancement of our emphasis on the responsibility of the individual in the conduct of the church.

The Young People's banquet and business meeting was more largely and enthusiastically attended than in some other years. Following this session, they were in charge of the Saturday night meeting, where David W. Day addressed them on "Young Quakers in Action." This address did not, however, confine its interest and appeal strictly to young people, but was of equal value and inspiration to those of maturer years.

The congregation that filled the auditorium on Sunday morning were greatly favored in hearing the ministry of Henry T. Hodgkin. Using the text: "Surely the Lord was in this place, and I knew it not," he showed how God may be found in the unusual places and experiences of life. Later, at the closing session, held in the dining room of the meetinghouse, he spoke again on "The Message and Mission of Quakerism." In this thought-provoking message he showed the responsibility which a minority always faces, and how this minority always owes to itself and to society generally to face that responsibility in the spirit of Christ. Perhaps his most striking illustration was his emphasis on the way in which Friends arrive at decisions in business matters; and the fact that this method is being tried with success in many parts of the business and

political world. He also showed how the stand taken by Friends on the reality of God and his Revelation of Himself in Jesus Christ, must counteract that insidious modern philosophy which would emasculate Christianity by an improper emphasis of these fundamentals.

No account of Yearly Meeting would be complete without reference to its new Executive Secretary, D. Elton Trueblood, who with his family has moved to Baltimore, and who took up his new field of service September 15th. In him it seems that there is that rather difficult combination of maturity sufficient to outline wise policies for the work of the Yearly Meeting, and youth to give the enthusiasm indispensable to seeing them carried out. He called our attention to the little circle of expectant people, typified by Simeon, to whom Christ appeared, rather than to a colorless group of ordinary people, and urged the organization of an imaginary St. Simeon's Guild, of which we all should become members, so that we shall become a brotherhood of expectant spirits.

EDWARD F. RAIKORD.

FOUNTAIN CITY NEWS

The various committees and departments of work seem to be active in their lines. Rally Day exercises took the church hour, on October 5, after a brief time for the regular Sunday school. All the younger classes took part with some inspiring exercise. Two hundred and eight were present.

The Women's Class entertained their Home Department one afternoon when a way was made for all who could to attend. Refreshments were served after the program. The evening of Halloween this class entertained their husbands with games and refreshments. Not long before this the Men's Class entertained their wives in a similar way. It seemed good to thus meet together. Usually they meet separately; the women in the afternoon. Other classes have their monthly social and business gatherings in the evening.

Once a month the general exercises of the school are given to some department. One of the most interesting of these occasions was when the Junior Missionary Workers took the time. They had been studying the book, "Jewels the Giants Dropped." They had colored and pasted pictures on the large map of the Philippine Islands and answered questions in regard to that country. Two girls each told well one of the stories of the book. This Junior work, carried on by the Missionary Society, is perhaps one of the most profitable things that the Society has done.

The Society had a public meeting at the church one afternoon to which other Societies of the community were invited.

It was well attended, several being present from New Garden as well as from other churches of the village. The audience was surprised by a talk from Dorothy Bond who is attending Earlham College. She is a daughter of Dr. A. A. Bond, one of our missionaries to Africa. Her talk was interesting, and drew forth several questions. After music and exercises refreshments were served.

Variety has been given to the Sunday evening meetings, and the attendance has increased. A Men's Chorus of twenty men from Carlos City, brought the largest attendance. Their songs were of an evangelistic type, and were sung in the Spirit. Another evening the Billy Sunday Club from Richmond took the service. This was also appreciated.

We were very fortunate to be able to have an address one afternoon by a national speaker, Mrs. Lulu Loveland Shepherd. The meeting had been well advertised, and was well attended. Those who have heard her speak upon the subject of Mormonism at Winona or any other place, know what a stirring address she gives. She is one of the very few who dare to risk their lives in exposing this awful evil in our country which she compares to a cancer that gets beyond control ere one is aware.

At the last monthly meeting, November 5, Church Night was observed. After a good supper, there was a short business meeting, some general singing and a short program in which Wm. J. Sayers pastor of First Friends in Richmond, gave an inspiring, spicy address suited

to all ages present. He emphasized the importance of a church survey.

The day of prayer for our work, as proposed by the Yearly Meeting, was appropriately observed. The pastor, Austin Osborne, is giving some stirring sermons calculated to prepare for a revival. At the prayer meetings an effort has been made to concentrate the thoughts and prayers toward this end.

OCTOGENARIAN HONORED

On Friday, November 7, Lydia Taylor Painter of Monrovia, Indiana, reached her 80th birthday. The day was celebrated by a family dinner at the noon hour at her home. Henry Taylor, a nephew, and his wife, from Birmingham, Ala., had come for the occasion. Arthur Taylor, another nephew, and his wife of Indianapolis were also present with their daughter Mary Taylor Anderson and husband, Hanson Anderson, and their two children. A few friends of Monrovia were invited.

West Union Meeting, of which Lydia Taylor Painter has been a lifelong member, wishing to express its love and esteem for her, planned a celebration, held at the meetinghouse on Sunday. At the close of the morning service two long tables were set in the west room. One of these, designated as "Lydia's table," was graced with four white cakes on old-fashioned tall cake stands and on each cake were twenty candles. Lydia Painter was seated at the head of this table and after Richard R. Newby had expressed thanks, the birthday candles were lighted and the large crowd was invited to share in the birthday dinner, which was all that could be desired.

After dinner, a number of speeches were made in which each speaker tried to express appreciation for the life and service of Lydia Taylor Painter in each department of the church. Leon Roby, the pastor, presided and introduced the following speakers: Henry Henson, representing the older members of the church; Lena Henley spoke for the missionary society which was named a few years ago "The Lydia Taylor Painter Missionary Society"; O. A. Keller spoke for the church; Marcia Van Den Bosch for the Sunday-school class; and Jane Bowman as one of her pupils in school. After this, others spoke, among whom were Richard and Emma Newby, D. B. Johnson, Harvey Allen, Olive Lewellyn, and Bertus Roby. After the speeches, congratulations and expressions of hope were voiced that Lydia Taylor Painter would be spared for many more years of service and fellowship.

All the relatives that had been present on Friday were present on Sunday and many friends from the near-by meetings came in for dinner and the afternoon.

"Do As Ye Would"

The American Friends Service Committee wishes to announce that it is one of the participating agencies cooperating with the Golden Rule Foundation.

December 7-14 is designated Golden Rule Week

During that week, special attention will be called through the American Press to many needs extending around the world. On Sunday, December 14, the American public will be asked to contribute to these various causes through the Golden Rule Foundation. Friends, and friends of the Committee's work, are asked to designate their gifts for the work of the American Friends Service Committee and to send contributions directly to the office at 20 South Twelfth Street, Philadelphia. If donors prefer, they may send through their Monthly Meeting treasurers.

Indian Green Corn Feast

Thanksgiving Celebration of the Six Nations

For the following account of this Indian celebration, we are indebted largely to the News-Record of Miami, Oklahoma, Friendly incidents being added by our missionaries.

ANCIENT customs of the Seneca and Cayuga Indian tribes are re-enacted in August each year in Oklahoma, at their annual green corn feast whose origin dates back to times when there were no white men upon this continent. This feast marks the annual period of thanksgiving among peoples of the Six Nations, the date being designated by tribal council when Indian corn, the aborigine's staff of life in olden times, has matured.

The Ottawa County celebration was held this year on the Cowskin River, twenty-eight miles southeast of Miami, about twelve miles southeast of Wyandotte and four miles from Friends' Seneca Mission Council House. It attracted hundreds of Indians and many white people.

NEW CHIEF TAKES CHARGE

The length of the celebration is determined by the time required to play the tribal game of "peach seed dice," a contest which each year arouses members of the competing Bear and Deer clans to a high pitch of excitement.

Two episodes made this year's celebration unusually noteworthy. One was the official advent of Alfred Whitecrow of Miami as chief of the Senecas. The other was a "peach seed dice" game which was among the most closely contested in recent tribal history and which prolonged the festivities two days beyond the two-day period originally designated.

THANKSGIVING PRAYER

The first day of the green corn feast is a day of thanksgiving, a day marked by the chief's prayer and the annual ritual of naming the babies. These duties this year fell to the lot of Chief John Crow of the Cayugas, senior chief of the tribes. When the hundreds of Indians had assembled, Chief Crow, speaking in his native tongue, thanked the Great Spirit for the bounty vouchsafed the two tribes within the last year, and beseeched the ever-watchful One to continue his benevolent guardianship over the Senecas and Cayugas and their neighbors. As the aged chieftain reverently droned the prayer, he punctuated his entreaties with the traditional sacrifice of Indian tobacco. Having completed a sentence, he would stride impressively to the fire blazing in the center of the assemblage. From a small pouch he

would take a handful of tobacco and drop it into the flames. While a dense cloud of smoke arose, he would resume his former position and continue his prayer. This procedure continued until the tobacco had been exhausted.

The final words of the prayer were the signal for the assemblage to burst into song, chanted in native tongue, and terminating in a tribal dance in which scores participated. Then came the chief's address dealing with the welfare of the tribe.

BABIES ARE NAMED

The naming of the babies, a christening of infants born in the last year, is an event which never fails to create interest at the celebrations. The children to be named are brought forth by their mothers and placed one at a time in the arms of the chief. He intones a brief oration over each one, dwelling upon the greatness which the child in his arms may attain in later life and calling upon the Great Spirit to make the young one a fearless and upright representative of its people. Then he circles the throng with the child in his arms and as he returns to his station, he shouts the name imparted by the mother as the one to be bestowed upon the child. The name is echoed by the hundreds of Indians and henceforth the young Seneca or Cayuga is known by the name thus decreed for it.

Most Ottawa County Indians are very poor and a gift quilt presented to the youngest baby this year (1930) which came from Friends in New England, was greatly appreciated. It was taken to the Feast by Harvey and Elizabeth Wallace, our Seneca missionaries, and presented by the Chief's wife, Mrs. John Crow, to the newest baby who has been named Ton-an-gu-ta, meaning Tracking a Deer. His "white" name is Daniel Jerominno Davis. His grandfather was once Chief.

Harvey Wallace and Westine Lietzman, each in turn, have had Indian names given to them at the Green Corn Feast in other years. Harvey Wallace was named Tā-Nā-Goo-Cuā, meaning "all over the country," and is called by that name by the Indians. Westine Lietzman is Ah-Wa-Heen, or "Blooming Flower," named for the mother of the Indian who gave it to Westine. Dorothy Pitman's unofficial Indian name is Zit-Ka-li-to, which is Sioux for Bluebird, because Dorothy, like the bluebird, came from the East.

With these preliminaries out of the way, the Indians are ready on the second day for the annual struggle between the

Bears and Deer for supremacy at "peach seed dice," a game in which both men and women participate. The dice are six peach seeds, polished in their natural color on one side and blackened by fire on the other. They are shaken in a small wooden utensil resembling a bread mixing bowl.

WAGERS ARE COLLECTED

Early in the morning on the day of the game, two members of the Bear clan and two members of the Deer clan, visit each ten in the encampment, collecting wagers which are to be the stake in the contest. These wagers range from shirts and neckties to pipes and pouches of tobacco. When all contributions have been assembled, they are sorted and matched, articles of approximately equal value being tied together. Then this odd assortment of treasures is taken to a point in the center of the grounds to remain until one clan wins the right to claim them.

When the chiefs summon the clans to the center of the stomping ground for the game, the Bears range themselves on the north side and the Deer on the south, and during the play they are known as north and south.

The first two players summoned each year to match their skill and luck are two who were the last to play the previous year, if both are present. Otherwise another pair is designated. Each side has a "caller," provided with a long staff, with which he points out a successor when any one player is retired.

When the first two opponents kneel in the center of the arena to start the contest, 150 beans or counters are placed near them. When one side gains possession of the 150 beans the game ends. Four squaws, two from each clan, are assigned as scorekeepers, one to keep account of the beans won and the other to check the beans lost.

From the original pile of 150 beans, five beans are allotted to each of the first two players. Then one of the players takes the "dice box," and with a sudden toss attempts to throw the seeds so that all will alight with the same side uppermost. If he succeeds, he is entitled to his opponent's five beans and the opponent must retire in favor of another player from his clan. If the Indian in possession of the "dice" throws five seeds with the same side uppermost, he takes one of his opponent's beans. If the seeds fall in any other formation, the player must surrender the dice to the opponent. The two continue in this manner until one has lost all five beans.

Years of practice have made some of the players so skillful that they are able to turn up the required number of seeds with remarkable frequency.

When the last throw has been made, and the last bean shifts from the Bear's

pile to the Deer's, or vice versa, a shout of triumph arises from the winning clan and its rooters. Then comes the division of the spoils, in which each player on the winning side receives the article attached to his wager. The conclusion of the peach seed game clears the way for the final event of the celebration—the war dance.

Each year at the beginning of the Green Corn Feast, the Indians ask Harvey Wallace, our veteran missionary, who has lived among them many years, to explain the meaning of the feast to the crowds of white people who come to look on. The Indians do not object to these white visitors, but always want Harvey Wallace to ask for respectful quiet and no disturbance, since the ceremonies of the feast are Indian forms of worship. Some of the Senecas attend our mission church and Bible School.

Other details of the Green Corn Feast are related in "Indian Friendship Stories," published in 1926 by the Five Years Meeting Mission Board, price ten cents.

GOLDEN WEDDING BELLS

David and Rhoda Painter of Whittier, Cal., opened their home to friends both afternoon and evening of October 30. The occasion was the anniversary of their Golden Wedding. Fifty years together! But how swiftly they have flown. Great bouquets of beautiful golden colored flowers were much in evidence, the largest ones being the gift of the Women's Bible Class of which Mrs. Painter is a valued member. This class also presented them with a dinner set of gold-band dishes decorated with love-birds. There were two large wedding cakes, one of which was baked by Mrs. Nancy Owens and mounted with a miniature bride and groom. Mary Dell Allen read an original poem exactly suited to the occasion. Eliza A. Cox spoke of the high esteem in which the Painters are held by the Church. Emma F. Coffin gave reminiscences of earlier years when she was their pastor in Spencer, Iowa, and their faithfulness to her and to the church. Ernest L. Gregory spoke of his appreciation of these friends and the high regard all have for them. The Men's Bible Class, Dr. Roy Van Deman, teacher, made a cash gift of gold to Mr. and Mrs. Painter. Granville Starbuck, violinist, and John Painter, pianist, son of the Painters, entertained with music during the afternoon.

The evening reception was given largely to old friends from Suencer, Iowa, about forty of whom were present. Willard Trueblood, not a Spencerite but their present pastor, spoke of their value in the life and work of the church. Mrs. Painter was clothed in her original wedding gown, just as she made it fifty years ago.

TORONTO BLAZES TRAIL TOWARD PEACE

A few years ago a small group of peace advocates were valiantly holding forth in Toronto in spite of the disheartening lack of response to their efforts. On Armistice Day the cause of peace caught the mind of Toronto in a magnificent way. Thanks are due the Fellowship of Reconciliation which has been vigorously at work during the past year and to the Women's International League for Peace and Freedom which has been working doggedly away for several years.

The occasion was an all day Peace Conference sponsored by the above organizations and held on Monday, November 10, which day is at once the Canadian Thanksgiving and Armistice day. The day's activities began at nine o'clock in the morning when a small but, as Friends would say "weighty," group of men and women met in Mt. Pleasant cemetery to hold a memorial service for heroes of peace. A fireman, a policeman, a nurse, a physician, and an industrial worker, whose lives were held to represent heroes of social construction, were honored. About fifty men and women gathered at the first grave near the entrance to the cemetery where Rabbi M. N. Eisendrath, President of the F. O. R., made an introductory speech setting forth the purpose of the gathering as an attempt to elevate to the same level the peaceful workers of the world, at which we regard our military heroes. Short addresses were given at each of the five graves, during which Rev. E. Crossley Hunter, representing the free churches; Ven. Archdeacon Davidson, the Anglican; Rabbi Sachs, Jewish; and Controller James Simpson, Labor member of the municipal government, spoke. Archbishop McNeil had given his endorsement to the project and had agreed to speak, but was unavoidably detained. In his absence G. Raymond Booth, Friends minister in Toronto, spoke.

At ten o'clock, through the courtesy of Famous Players Canadian Corporation, a showing of the British film, "High Treason," was held at the Alhambra theatre for high school and university students and youth labor groups. Over a thousand young people saw the picture and practically all remained for a stimulating discussion of the peace problems presented in the picture. Mr. Earl Lautenslager, a Senior at Toronto University, who is already nationally known for his peace principles and Christian activities, led the discussion.

The afternoon session was a conference held in the lecture room of Toronto's largest church, Yorkminster. Mr. J. S. Woodsworth, M. P., led the discussion on "Obstacles to World Peace" which he listed as ten: armaments, profits of war, the military mind, obsolete political ma-

chinery, prejudices, lack of ethical teaching, pressure of population, social injustices, commercial rivalries, capitalist regime. Mr. Woodsworth has suffered for his convictions. He gave up his large church during the war because of his pacifist attitude and became a longshoreman at Vancouver. He was later put in jail at Winnipeg for uttering threats in a labor periodical but was freed five days later when it was discovered that he was merely quoting from Isaiah, and almost immediately was elected to parliament, where he has during the last nine years become a champion for oppressed minorities. Last July he was re-elected by his largest majority, over 6,000.

The evening mass meeting was under the auspices of the W. I. L., with Dr. Salem Bland in the chair. Mr. Wilson MacDonald, Canada's leading poet, who had previously read a new poem at Mt. Pleasant specially written for the occasion, gave readings from his books. The principal address was delivered by Mr. Woodsworth on "Disarmament" and was broadcast over CFRB.

Plans are already under way for next year, when it is expected that many other organizations will participate.

G. R. B.

AT ACKWORTH QUARTERLY MEETING

A fresh vision of the deeper things of life was experienced by those who attended Ackworth Quarterly Meeting held at the Motor Church, Milo, Iowa, November 15-16. The meeting on Ministry and Oversight was well attended. The discussion centering in the subject, "Our Lack of Interest in Missions," furnished the keynote of the Quarterly Meeting. Friends were glad to welcome Henry Marlenee of Middle River and Martin Thornton of Motor as new pastors and appreciated their contributions. The meeting for worship was conducted by the Evangelistic Superintendent R. P. Bogue, who gave a helpful message.

After the dinner hour, the Woman's Missionary Society held its regular meeting. Ruth Perisho, Yearly Meeting Vice-President, presented the ten goals set for this year's work, and Christmas giving was discussed.

Ermin Perisho spoke in the meeting for worship following Bible School. Those who heard his message on "Consecration" felt a new meaning in the words, "Not a mite would I withhold."

Esther Allen of Indianola presided over the afternoon session. The local Peace Superintendent, Edna McGraw, held a contest, and the peace medal was awarded to Florence Hedrick. Millard Jones of Indianola gave the young people's address in which he challenged them to "Launch out into the deep" and become followers of the Pioneer of Life.

Give Books this Christmas

For Boys and Girls

I Wonder

By Alberta Munkres...\$1.00
Charming short stories—some in rhyme and some in prose—for the very little children.

The Boy Jesus and His Companions

By Rufus M. Jones...\$1.00
A new and attractive edition of this popular book of stories for the 8-10 year old children.

Send your order for books in early for late orders may be delayed. Upon request we shall be glad to wrap any book as a Christmas gift and, enclosing a card with your name, mail directly to the address you give us.

Christopher Robin Story Book

By A. A. Milne.....\$2.00
More interesting adventures of Christopher Robin, the Pooh, and their other friends.

Judith Lankester

By Marjorie Hill Allee.\$2.00
Another story of Quaker pioneer life in eastern Indiana by the author of SUSANNA AND TRIS-TRAM.

For Young People

The Dream Power of Youth

By Percy R. Hayward.....\$2.00
A picture of the youth of today with an analysis of the work of the church as they seek to cooperate with youth in its dreams of building a better world.

The Trail of Life in College

By Rufus M. Jones.....\$1.75

The Splendour of the Dawn

By John Oxenham.....\$2.00
A thrilling story dealing with the resurrection and birth of Christianity.

The Cheerful Cherub—Second Series

By Rebecca McCann.....\$2.00
A new book of those pungent bits of philosophy which thousands of people have read and enjoyed. A delightful gift for old or young.

For Friendly Readers

Jesus Among Men—By Henry T. Hodgkin.\$1.50
A book of devotional studies which gives a reverent and helpful insight into the life and teachings of Jesus.

The Faith and Practice of the Quakers

By Rufus Jones.....\$2.00
Can you interpret to others exactly what we, as Friends, really believe? This book will help you for it gives a stimulating interpretation of the basic principles of Quakerism.

George Fox: Seeker and Friend

By Rufus Jones.....\$2.00
A new biography of the founder of Quakerism.

Jesus' Way With People

By Alexander Purdy.....\$1.50

Intimacy With Jesus

By Charles M. Woodman.....\$1.75
Presenting phases of the life of Jesus which serve to bring Him into intimate fellowship.

Of General Interest

Mahatma Gandhi—His Own Story.....\$2.50

This autobiography edited by Charles F. Andrews gives the fascinating story of the life and thought of one of the great personalities of the present day.

The Issues of Life

By Henry Nelson Wieman.....\$2.00
A new book which presents the practical issues which face young life today.

Ventures in Belief

Edited by Henry Van Dusen.....\$2.00
Some of the foremost leaders of thought have contributed to this book built around the theme, "What I Believe."

For Other Gifts

A Diary for the Thankful-Hearted

Compiled by Mary Hodgkin.....\$2.00
Messages of courage and inspiration.

The Master of Men

Compiled by Thomas Curtis Clark...\$2.00
A good collection of more than 250 poems gleaned from the poetry of all time.

Modern Translations of the New Testament

Conversational English gives added vigor and clarity yet retains the original meaning.
Weymouth's New Testament in Modern Speech
Cloth, \$1.50; Leather, \$2.25
Goodspeed's New Testament
Popular Edition, \$1.00; Cloth with India Paper, \$2.50
Moffatt's Translation Cloth, \$1.50; Leather, \$2.50

A Lantern in Her Hand

By Bess Streeter Aldrich.....\$2.00
A novel which is a vivid portrayal of joys and hardships of pioneer life in the West.

A Bow of Burning Gold

By E. Merrill Root.....\$2.00
A delightful volume of verse, the author of which is Professor of English at Earlham College.

Just Being Happy

A Little Book of Happy Thoughts..50 cents

Friends Book and Supply House

101 South Eighth Street, Richmond, Indiana

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A FRESH CHALLENGE

Editor THE AMERICAN FRIEND:

Having just read the account of the recent session of Kansas Yearly Meeting and its decision to withdraw all support from the Boards of the Five Years Meeting, my first feeling was one of depression as I feel thousands of Friends have felt, not only in this country but in lands beyond the seas. It is not so much the financial end of it that weighs upon us, although the funds that Kansas has contributed in the past are sorely needed to carry on the work undertaken in different fields, but what we shall miss much more is the loss of fellowship in the common task that the great Head of the Church has entrusted to our branch of the church. We shall sorely miss that comradeship in work which has bound together so many of the American Yearly Meetings.

I have been wondering what will be the effect of this news as it reaches the missionaries on the foreign field as well as those who are laboring so faithfully in difficult places in the Homeland. I can imagine that the thought of further retrenchment will come to their minds and they will wonder where it is going to end. Will it mean the curtailment of work and the recall of workers? I can not think so. This action of Kansas Friends, as much as we regret it, should simply be a challenge to us all to a renewed consecration of ourselves and all that we have to the work of sending the Good News to those who sit in darkness. We all know that American Friends could do twice what we are doing in missionary lines if we knew and exercised the first principles of Christian stewardship. What we need is a goal toward which to work. I do not know what proportion of the Five Years Meeting budget Kansas Friends were contributing, but it is safe to say that if every meeting in the Five Years Meeting would begin the new year with a determination to increase its offerings for Five Year Meeting purposes ten per cent we would come out better financially at the end of the next calendar year.

When I read how the Disciples of Christ in their recent gathering in Washington decided upon a campaign to raise eight millions as a pension fund for retired ministers and missionaries in the face of the present financial depression I wondered if the financial obligations of the Friends of Christ were less than those of the Disciples of Christ.

Spiritual life and stinginess are absolutely incompatible. Shall we not meet this challenge in 1931 and bring greatly enlarged gifts into the treasury of the Lord's House? We shall surely find a fulfillment of the Lord's promise found in Malachi, "Bring ye all the tithes into the storehouse that there may be food in my house and prove me now herewith saith the Lord of Hosts if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to receive it."

A. EDWARD KELSEY.

Amesbury, Mass.

✽

WITH FRIENDS IN AUSTRALIA

Editor THE AMERICAN FRIEND:

While the inspiration of the General Meeting of Australian Friends is fresh in mind I will write. Before the tea and social at the meetinghouse, on October 4, we had a meeting in a park for all old scholars of Friends schools. England was represented as well as Tasmania and Westtown. I suppose about sixty attended. The big thing was the expression of the need for training such as Friends' Schools give, and the lack of money for carrying on. I felt that if American Friends could but know the struggle which the small group of Friends here are having to find means for spreading the truths for which we stand, there would be some generous enough to help out financially with the good work.

The evening at the meetinghouse was purely social, with representatives from Sydney, Brisbane, Adelaide, Rockhampton, Hobart and other sections. I was glad to see so many young people. During the week I gave three lectures, one with the Women's International League for Peace and Freedom, an inspiring meeting in which I told about the effects of war with women and children. I attended the peace meeting at Central Hall and was deeply interested, especially in what a returned soldier had to say, how camp and trench life had taught him many things in regard to war, and out of it all the need for God had come to him and for a better way of dealing with problems. The meeting was in charge of Joseph Howie of Melbourne who represents in Australia what Frederick J. Libby does with us. He is a live wire and is devotedly enthusiastic about the work.

In many ways the meeting here reminded me of the wonderful time we had

at Oskaloosa. Friends were here from all over the country, with representatives from England and New Zealand, as well as myself from U. S. A., which had the same uniting effect. It was just a beautiful, friendly gathering from beginning to end, all searching after truth. This was very manifest in the meeting for worship held in the evening and especially when young Friends answered the call both in worship and in business affairs.

Australian and New Zealand Friends are facing tasks unknown to us. I was shocked to find that in Hobart only the children of Friends were exempt from military training. Military appropriations at present have been cut down as a measure of curtailment, and this for the time being has taken military drill out of the schools. Let us hope that it may never return. Much discussion was given also to Sunday observance. A question which troubles Friends is the right to be exempted from military provisions when all professing Christians have not the same right. There were some who felt called upon to bear testimony during the war in refusing the substitutes offered by the Government which they felt were only a "sop," and spent the years in prison instead. Such splendid courage makes one feel how little we really did toward sacrificing the flesh.

The meeting in which the contributing to or developing inspiration of meetings for worship was discussed was intensely interesting. I think that the jist could be summed up in the thought that everyone must contribute something to worship. With younger Friends, the attitude of criticism of older Friends had often blocked the desire to take active part. With others, factions had tended to destroy live interest in meetings and perhaps to destroy spiritual life. More need for making young people feel they were a vital part of the meeting was also urged.

I think we all felt sorry when, group by group, our little company separated. Such meetings help to keep our Society welded into a whole. I wish that some Friends from U. S. A. could feel that they should attend the New Zealand General Meeting in April. I cannot put it too strongly. Friends are so grateful for the visits of outsiders.

Winter has given place to Spring and Nature is rejoicing. When it does not rain, there are most beautiful days of sunshine and we revel in the wealth of flowers and flowering trees and shrubs. The Botanic Gardens are lovely. The park in front of where I live is gorgeous with yellow weeds in the grass.

A. GERTRUDE JACOB.

Melbourne, Australia.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



HANDBOOK OF ALL DENOMINATIONS

BY REV. M. PHELAN
Cokesbury Press, \$1.75

The title indicates the nature of the volume. Herein are assembled statistics as to membership of more "denominations" than the ordinary "layman" ever dreamed of. But more, here is given a statement of the historical development of each and a statement of its fundamental beliefs. Judging from the information concerning the Friends one would conclude that some one in intimate contact has given the essential features of each. As Friends would say the editor has been greatly "favored" in the assembly of the facts.

Persons needing ready access to facts about the various denominations, and persons who would study the religious situation in the United States, will highly prize this book. The fact that this is the fifth edition shows that there has been good work done by the editor and that there is a real demand for the book.

Do you know of the "Apostolic Overcoming Holy Church of God," "Two Seed-in-the-Spirit Predestinarian Baptists," "Divine Science Church," "Unitas Fratrum," "Yorker Brethren," "Schwenckfelders?"

CHRIST AND CULTURE

BY WILLIAM CHALMERS COVERT, D.D.
Richard R. Smith, Inc., pp. 91, \$1.00

These six lectures were given last March in connection with Columbia Theological Seminary of Decatur, Georgia, under the arrangements of the Thomas F. Smyth Foundation, which was inaugurated in 1911 by Professor Francis L. Patton in a notable series of lectures. They are designed to reaffirm the essential relation of Jesus Christ to those higher experiences of the race generally included in the term human culture. This plan "makes necessary a brief review of certain features in present-day thinking of influential groups in our American life whose creed of culture is professedly detached from the body of Christian truth and whose postulates deny the reality of that moral and spiritual ground out of which true culture must rise."

Some of these aspects of modern thinking considered are: a lack of confidence in the spiritual realities of the universe, that science holds all the necessary elements of culture and permanent human progress, a non-theistic humanism expressing itself in various mechanistic interpretations of the universe, all of which have their origin in the

same field. "The materialism and naturalism of our great day are the common ground out of which these disconcerting states of mind arise." Culture is defined and interpreted in terms of spiritual values and Christian ideals, the ultimate goal of all true culture being Godlike character. "Without Christ even the total gifts of the world's most gifted in every realm of human accomplishments provide no abiding joys. Wanting the elements of spirituality and a sense of God in the cosmic order of things, the highest culture of our generation or any other generation ceases to inspire creativity in the race. Wanting God, the program of any civilization or culture will suppress the unfolding spiritual beauty and power of all human life."

In a study of the conflict of cultural ideals, Christ is contrasted with the dominant ideals of his times which were largely pagan, and his program with its immediate objectives and its comforting sense of oneness with God points the way out. "On he went through the paths of hate and obscurity with his own soul calm and radiant because of a conscious oneness with God, and at rest in his Father's all-wise purposes." This was the preserving feature of Christianity through the dark ages.

The chapter on "Worship and Culture" stresses the great importance of emotionalizing the concepts and program of Christianity. "Vitality in religious life and spiritual experience may evaporate while men are giving time to fine distinctions or clever analysis of the facts about their religion." "On this account, and for other reasons, we have today vast numbers of people, ministers, officers, and church members intellectually acquiescent, denominationally regularized, institutionally correct, going about their ecclesiastical routine, unimpassioned, joyless, and spiritually fruitless." On the other hand, he says, "In making contacts with the emotional centers of people, which is as much the duty of religious teachers as making contacts with their intellectual centers, we are to remember that our civilization and its culture have cut pathways through the jungle of our emotions and bidden our passions keep to the path." Four approaches are considered in turn: (1) The thrilling intimacy of a great brotherhood; (2) The mystic appeal of divine worship; (3) The spiritual wealth of a noble hymnody; (4) The obsession of a great personal devotion to Jesus Christ. "Men will never think their way back

to God! They will arrive at some intellectual concept of God, but until their emotions have registered that deduction in a burning heart, they will not have found God."

The closing chapter is a consideration of "The Christian Program and World Culture," which attempts to bring the reader at once into the realm of human service and world betterment. It proceeds on the theory that only as the Christian program with its principles and ideals is extended will there be any possibility of a continued noble order of civilization. The conviction deepens "that the organized church of Christ, gathering to herself freshened spiritual powers, will everywhere remain as she has ever been, the dynamic center of spiritual life, saving truth and moral passion." The church has use for the agencies of human culture when dedicated to the promotion of the cause of Christ. Our educational life must be spiritualized; our economic life must be suffused by the spirit of Christ; our social life must be sanctified by purposes of service; our literary and our political life must be dominated by Christian ideals; our home life must be Christian.

THE PASTOR AND RELIGIOUS EDUCATION

BY HARRY C. MUNRO

The Abingdon Press, \$2.00

Every pastor who actually faces the situation within the Church, and what pastor does not, is conscious that transitions of great import are taking place these days. Perhaps, in no phase of the work of the Church has there been more rapid and extensive changes than in the Sunday School and in the larger emphasis placed upon religious education. At every turn there are new methods, new ideals, new organization and new standards. There is a persistent call for educational principles to be foundational throughout the entire work of the Church. Some are demanding the appointment of directors, some would do away with the Sunday School, some would modify this or change that. In the babel of voices and conflict of opinions, what shall the pastor do and what shall be his attitude?

"In this volume the relation of the pastor to the new situation received careful and sympathetic consideration." Out of a splendid background of experience with due regard for the "average situation" the author has set forth the basic principles underlying the problem of religious education from the standpoint of the pastor. He handles such vital questions as: Should the Church keep pace? Why don't they stay to Church? How can the minister hold his young people? The Junior Church? Does a Director of Religious Education solve the problem?

QUAKERDOM • AT • LARGE

Haverford College stood highest among 131 colleges and universities in last year's freshman test, the American Council of Education announced yesterday. Its students averaged 222.86 correct answers, 26.26 higher than Dartmouth, which won second place. Wells College, Ithaca, N. Y., was third, and Pomona College, California, fourth. H. B. Pickard, of Haverford, led the Haverford freshmen. This year's freshman class at Haverford made an even higher average. Returns from other colleges have not yet been tabulated.—*Philadelphia Public Ledger*.

* * * *

Gilbert and Minnie P. Bowles, writing of their experiences and impressions in Palestine during September 12-26, mention their welcome at Ram Allah and their visits to Jerusalem on three different days under the guidance of Dr. Khalil Totah and Alvano C. Goddard. Journeys to the Dead Sea, to Hebron and intervening points were full of interest. Three days were spent by the Sea of Galilee and they greatly appreciated conversations with Professor de Haas at the German Hostice, who has finished the German manuscript of his book and is now writing the English copy to be published under the title, "Two Years on the Sea of Galilee." From here they went by automobile to Damascus on September 26.

* * * *

On the evening of November 21st, more than one hundred representative citizens of Richmond, Indiana, united in giving a testimonial dinner to David M. and Elizabeth Edwards, who have recently returned from a year's residence and travel in Europe. The dinner served the double purpose of expressing on the part of the community its appreciation of these Friends who for many years occupied so prominent and useful a place in the life of the city, and of giving David Edwards this evidence of encouragement and appreciation, as he takes up his new work as Director of the Indiana Council of International Relations. Following the dinner he gave a forceful address on the background of his year's impressions abroad and interpreted briefly the responsibility for extending international understanding which inheres in his present position.

* * * *

Some weeks ago Rabbi Stephen Wise of New York City framed and published a list of what he considers America's ten foremost religious leaders, in which list appears the name of Rufus M. Jones.

Here is the list in alphabetical order: Rabbi Henry Cohen of Galveston, Sherwood Eddy, Harry Emerson Fosdick, John Haynes Holmes, Mordecai W. Johnson of Howard University, Professor Rufus M. Jones, Bishop Francis J. McConnell, Father John A. Ryan, Dr. Graham Taylor and Harry F. Ward. It is a miscellaneous assortment, including as it does a Quaker, a Jew, a Roman Catholic, a Negro and representatives of various Protestant denominations. In commenting on the selection, one of our fellow editors points out that the men named have been in the thick of about every fight that has been waged these twenty years for industrial justice, racial liberation, social advance and intellectual freedom.

* * * *

Friends at Mount Street Meetinghouse, Manchester, England, celebrated the centenary of their meeting with a reunion occasion and program, October 22 to 26. In honor of the occasion and also as a beautiful souvenir, an account of the Society of Friends in Manchester, together with short essays on Quaker Life and Thought, was printed in book form with full page engravings of the meetinghouse, of Dalton Hall, of a reproduction of J. Walter West's "The Message," and of the first page of the first Minute Book of Manchester Preparative Meeting, dated 1694. The writers of the sketches are A. Neave Brayshaw, George A. Sutherland, John W. Graham, Elfrida Vipont Foulds, Edith J. Wilson and Gerald K. Hibbert. A song, "Lift Up Your Lamps," written and set to music by Elfrida Vipont, was dedicated to the children of the meeting, and used at the close of the opening ceremony, which included a reception of the Lord Mayor and Lady Mayoress and the Dean of Manchester, and given at the close of the reunion on Saturday afternoon. A printed leaflet, "An Invitation" to all who seek the way of life, gives the time and place of the meetings for worship in the Manchester district on Sundays and assures a hearty welcome to all who desire to attend.

NEWS OF OUR MEETINGS

Bloomington Quarterly Meeting was held November 15 and 16 at Bloomington, Indiana, with commendable interest manifest in the various sessions. The General Superintendent, R. R. Newby, Plainfield, Indiana, was in attendance throughout the two days, and brought most helpful messages. His discourse on "The Desirable Church Member," in the

meeting for worship on Saturday forenoon and his sermon on "Life's Contacts" on Sunday evening were especially inspiring. Quarterly meeting superintendents of departments are as follows: Sibyl J. Haworth, evangelistic; Leland Chapman, religious education; Bessie Benson, young Friends; E. N. Carter, prohibition and public morals; Rhoda M. Banta, peace and literature; C. S. Kelly, stewardship; Leona Stout, missions; and Aileen Nelson, statistics. C. O. Maris was appointed treasurer of the Quarterly Meeting and Mearl Cook Lindley benevolence treasurer. Pastors of meetings in this Quarterly Meeting are: Coloma, Sibyl J. Haworth; Bloomington, Lyman G. Cosand; Marshall, Edward M. Woodard; and Tangier, Noah Dixon.

* * * *

Under the leadership of the pastor, Lyman G. Cosand, a unified service has been held in the meeting at Bloomington for more than six months, with a good degree of success. It is felt this method has greatly increased the church attendance of the children and young people, the majority of whom were formerly accustomed to return home at the close of the Bible school, thus missing the blessings of the hour of worship. A number are interested in the reading course sponsored by Western Yearly Meeting.

* * * *

Daniel W. Whybrew of Upland, Indiana, is open for evangelistic work in Indiana Yearly Meeting and has open dates between Thanksgiving and Christmas, and for February, March and part of April. He is now in an evangelistic campaign at Robinson, Illinois. Meetings interested may address him at Upland.

* * * *

New Sharon Meeting, in Iowa Yearly Meeting, has been having a special meeting each month, sponsored by one of its committees. First, Frank and Blanche Conover spoke to a large group on the work of Friends in Africa. This was followed by a visit of the Penn College Gospel team. The boys were well received and it is hoped they will come again. The third occasion was a visit made by Dr. Fogdall of the college, who gave a lecture on "European Conditions." This brought the largest crowd of the year. The Peace Committee had sent notices to some twenty newspapers in the county and had also paid for space in the local paper, besides getting front page notices. The M. E. Church joined in this enterprise. Dr. Fogdall not only

gave enlightening views of the present situation in Europe, but also declared that there is no way to peace but through the Lord Jesus Christ, that wars will be until men find within themselves, as Fox did, that the occasion for all wars has been removed. We have several speakers promised for the months of the New Year, December being given over to the Bible School for its Christmas doings. New faces are being seen in the meetings and Friends are looking for "everything in everyway to grow better and better."

* * * *

The fiftieth anniversary of the Society of Friends of Northern Michigan was held at Long Lake Friends Church, October 19-20. Frank J. Long represented the Evangelistic Committee of Indiana Yearly Meeting; Frank P. Chant, the Missionary Committee, and Lillian E. Hayes, the Religious Education Committee. One of the most impressive services of the two days' meeting was on Sunday afternoon when about ten young people came forward expressing themselves as willing to go into Christian service as the way opens. The Sunday night service was held at Traverse City Friends Church. Mattie Duryea gave a brief sketch of the Society as taken from past records. Luzena Thomas is the oldest Friend who was present at the time of the founding of the first church.

WILMINGTON NEWS NOTES

On Armistice Sunday the Bible school and morning service were united into one service. The study of the lesson in the usual way preceded the pantomime play sent out by the American Friends Service Committee to arouse enthusiasm for giving in the Goodwill Ruler Banks campaign for money to be used in the work of the committee. The pantomime shows concretely the story of the work of the A. F. S. C. during the past thirteen years. About fifty members of the Sunday school assisted Ruth Esther Fisher in the presentation. A collection amounting to almost \$40 was taken. The pastor, O. Herschel Folger, assisted by two boys, Robert Hiatt and Norman Chapin, gave a demonstration, originated by Charles W. Johnson of Springfield, Mass., of how love destroys hate. Following a beautiful anthem by the choir, the story-sermon, "Armed for the Fight," by Dr. John Haynes Holmes, was fascinatingly related by the pastor to the enjoyment of both children and adults.

Some Sunday evening services have been: A review by the pastor of the gripping religious play, "The Green Pastures," by Mark Conley; a sacred program by the Wilberforce College male quartet (colored) and a talk by their pastor-teacher, Dr. L. C. Ridley; a Prince of Peace Declamation Contest, in which

Edwin Sanders won the medal, and a talk on the League of Nations from close contact by Prof. Willis Hall of Wilmington College, who spent last year in Geneva, Switzerland.

What has been considered by many women of the church as the most delightful social occasion ever put on in the church was the Mother and Daughter Banquet on November 5. The church parlors reflected a golden picture with shades of yellow prevailing in the appointments. Two hundred and six guests were seated at once, each older lady accompanied by her guest of the evening, a young girl, either her own daughter or another's. A fried chicken dinner which had been prepared by the ladies of the Helpers' Class, was served by ten men of the church. The program, arranged by Mrs. Harriet Hiatt in the form of a pageant, depicted the different stages of the girl's life. Those taking part were: the Baby, infant daughter of Mrs. Charles Starbuck; the Young Child, June Colvin; the Little Girl, Phebe Hudson; the Young Maiden, Maxine Harlan; the Young Woman, Ruth Esther Fisher; the Young Matron, Blanche Gregory; the Mother, Beulah Carey, who sang "Sweet and Low"; after "Humoresque," Mrs. Herschel Folger read the story of "Another Mother."

WORCESTER MEETING ITEMS

Oliver M. Frazer, for the past four years pastor of the federated church at North Weare, N. H., has accepted a call to serve the Worcester, Mass., Meeting, beginning the first of the year. He is well known to Friends in many states. Born in Iowa, a graduate of Earlham College in 1907, he was minister in the Chicago Meeting during 1908-09 while studying in the University of Chicago, was pastor of the Economy, Indiana, Meeting for ten years and also for ten years at Perry City, N. Y.

The Worcester Meeting has been privileged to have as supplies the past five weeks the following ministers: A Edward Kelsey, of Amesbury; James Coney, Yearly Meeting Superintendent; Earl J. Harold, a former pastor; Josephine

Carr of New Bedford; and Wendell G. Farr, of Hartford, Conn.

Sarah J. Swift, the most widely known member of our meeting, had her eighty-fourth birthday on November 16, and is as keenly interested as ever in all the worldwide interests of Friends.

The Meeting is looking forward with pleasure to the coming of Oliver and Catherine Frazer and the children.

RAM ALLAH FRIENDS BOYS SCHOOL OPENS

"School has actually begun," writes Khalil Totah, "and very auspiciously. It is gratifying to have such a good enrollment at both schools in the face of economic depression in the country. We have 80 boarders and I would not have been surprised if we had only 60 when money is so scarce. One or two more boys may turn up, but I do not know where I am going to put them if they do. The main building is more than full and we have a hired annex which is also full, to say nothing about the one teacher who is accommodated at the mission house for lack of room elsewhere. Besides the 80 boarders we have 52 day boys.

"The Moslems are coming back to us after the boycott which was organized after the Missionary Conference in Jerusalem (1928). We have about 24 Moslem boys this year. They come from influential Moslem families, e. g., the mayor of Jaffa, member of the Supreme Moslem Council, a prominent soap manufacturer in fanatical Nablus, an orange grower, etc."

PENDLE HILL

Pendle Hill has started its first year most successfully. The group of students who are now in the school show that the work and thought which a school like Pendle Hill can offer is needed and desired today. Not only are there lectures and chances for individual study but also for experimentation along different lines of interest.

Plans are already being formulated for a summer school in 1931 at Pendle Hill.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

This would be from four to six weeks in length. Students who might be interested in summer study should get in touch as early as possible with the school.

Students who want to consider spending next year, 1931-1932 at Pendle Hill ought to communicate early with the Dean, Joseph E. Platt. As the school can take only about twenty students it is important that applications and arrangements should be made early.

Fuller details and information can be obtained from Joseph E. Platt, Pendle Hill, Wallingford, Pennsylvania.

In religion wonder is one of the vital pulses of genuine faith.—JAMES MOFFAT.

DEATHS

DUNCAN—At her home in Miami, Oklahoma, November 1, 1930, Mary E. Duncan at the age of 58 years and five months. Born at Osborn City, Kansas, she was united in marriage to Wilburt Duncan of Winfield, Kansas, in 1890. To this union three children were born: Mrs. Bessie Finkie of Tulsa, Oklahoma, and Marvin and Clarence Duncan of Miami. They moved with their family to Oklahoma some thirty years ago and settled near Miami, later moving into the city. Here she and her husband became acquainted with Friends and soon united with the church. Her valuable gifts and Christian character were soon recognized when she was appointed to the station of Elder, which office she nobly filled until the time of her departure. Funeral services were held at the Friends church in Miami, in charge of Sadie Pickett, one of her former pastors, assisted by L. L. Zimmerman, the present pastor, and W. P. Haworth, resident minister in the meeting. Interment in the city cemetery.

HAWORTH—At St. Vincent Hospital, Indianapolis, Indiana, November 5, 1930, as the result of an automobile accident, William Lewis Haworth, son of L. Gurney and Bernice G. Haworth, in his eighth year. Burial in the Coloma cemetery.

HINSHAW—At New Providence, Iowa, October 26, 1930, Alpheus Milliken Hinshaw, son of William and Louise Stalker Hinshaw, in his seventy-sixth year. Born at Richland, Iowa, a birthright member of Friends, he was a faithful attender at services throughout life. In 1879 he married Frances Whisler and seven children were born to them, six of whom survive. The wife and mother died in 1921 and two years later he was married to Elizabeth Hastings Kersey, who survives him. He was a man of sterling character and much appreciated in the church and community. Funeral services were in charge of his pastor, DeWitt L. Foster. Interment at New Providence cemetery.

PICKETT—At her home near Bloomingdale, Indiana, November 11, 1930 after years of failing health, Asenath Pickett, aged 92 years and six months. Impressive funeral services were held from the residence with the pastor, Lyman G. Cosand, in charge. Three sons: John H. Pickett, Little Rock, Arkansas; Arthur Pickett, Bloomingdale; and Nathan Pickett, Knoxville, Tennessee; and two daughters: Flora Mills Morris, and Mary Pickett, on furlough from the Friends Mission in Mexico, survive.

While health permitted she was faithful in attendance at both the Bible school and meeting for worship, and never lost her interest in the work of her church. She filled many places of responsibility in her meeting, and was a charter member of the missionary society when it was first organized at Bloomingdale nearly fifty years ago.

TERRELL—At New Vienna, Ohio, November 8, 1930, Edith H. Terrell, daughter of Henry and Phebe Rich Nordyke, aged 84 years and 10 months. In 1871 she was married to James H. Terrell, and to them six children were born: Tasso, Eva, Bertha, Mary, Gurney and Clayton. James Terrell died in 1900 and Eva Terrell Woody in April of 1930. The remaining members of the family survive, all living near New Vienna except Mary Hollowell, who lives at Guilford, College, North Carolina. A sister also survives: Caroline N. Hunnicutt, of Whittier, California. She was a lifelong member of the Society of Friends and for many years an elder in the church. Many traveling ministers and Friends have found hospitality in her home and inspiration in her quiet words of encouragement. Her calm, gentle and sincere personality was the incarnation of the beautiful Quaker ideal of life. The funeral services were in charge of the local pastor, Alonzo Cloud. A beautiful tribute was expressed by Emma S. Townsend.

WINDAHL—New Sharon Meeting has again lost one of its elderly members in the death of Martha Windahl. Born in Stavanger, Norway, in 1844, she came to this country in early girlhood, settling first in Canada, then in Salem, Iowa, and in 1863, with her husband in New Sharon, where she has resided ever since. She was one of the pioneers of Mahaska county and an active member of the Friends Church. She was the mother of seven children, three of whom survive. At the funeral service conducted in the church by Moses Mendenhall and the

FOR THAT XMAS PRESENT

Why not give a Bible Game? Great reductions to agents. Address Mrs. Alice W. Hunt, Fountain City, Indiana.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds—Dept. A, 1515 Cherry Street, Philadelphia, Pa.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

pastor, George B. Evans, the beautiful and fitting poem of Whittier entitled "Gone" was read.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhays, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual
Life Insurance Company of Philadelphia

Founded 1865